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# HOLINESS TO THE LORD.

# THE

# JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY.)

## An Illustrated Magazine,

DESIGNED EXPRESSLY FOR THE EDUCATION AND ELEVATION OF THE YOUNG.

George Q. Cannon, Editor.

No. 23.

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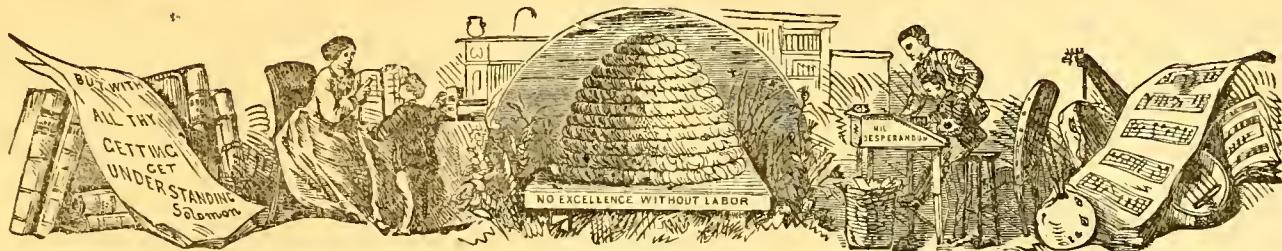
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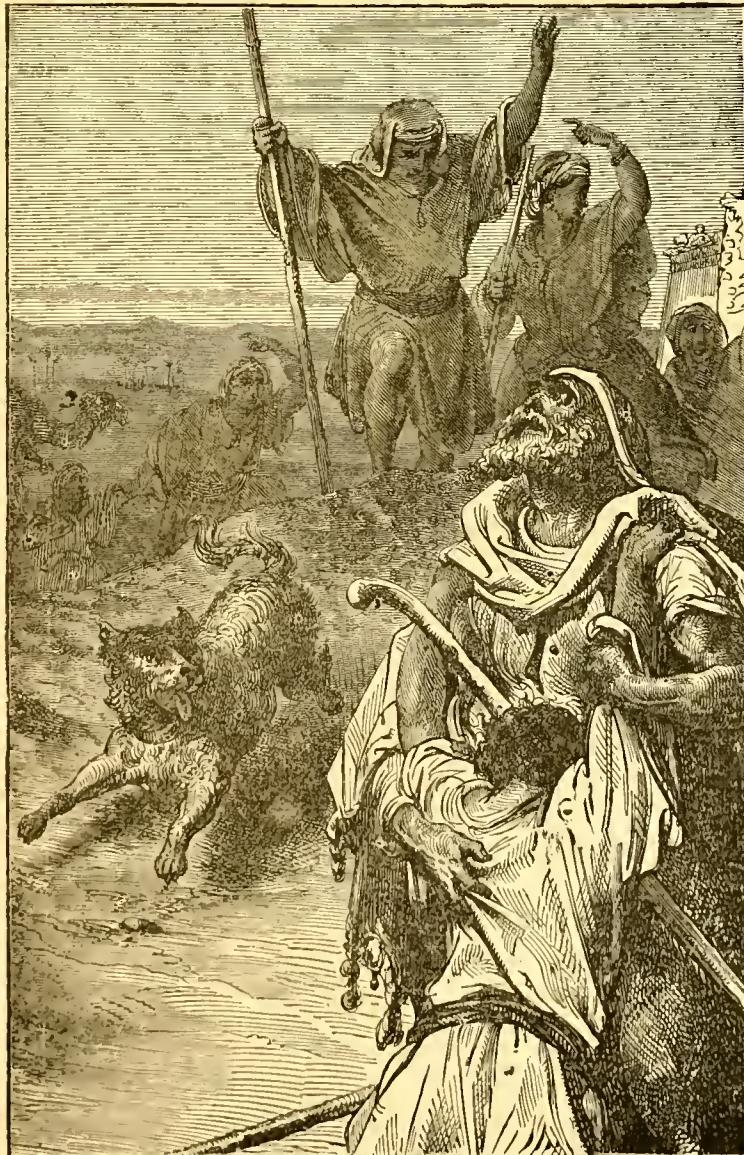
NO. 23.

## THE PRODIGAL SON.

THE Savior, when here upon earth, taught the people a great deal by parables; that is, when He wanted to impress a principle upon their minds, He did so by relating a story or incident which would illustrate the principle.

On one occasion a great many publicans and sinners gathered about Him to listen to His words. The publicans were men who collected the Roman revenue (for the Jews were under Roman dominion in the days of the Savior) and were regarded by the Jews with a great deal of hatred, as some tax collectors have been in more modern times.

Seeing the Savior associating with people of this kind, certain pious, captious persons found fault with Him, saying, "This man receiveth sinners and eateth with them." The Savior, wishing to impress upon them the lesson He had so often taught them: that He had not come "to call the righteous but sinners to repentance," gave them three parables, that illustrated it very beautifully:



RETURN OF THE PRODIGAL SON.

He asked them which of them owning a hundred sheep and losing one would not leave the ninety-nine and go to hunt the missing one, and rejoice after finding it.

Then He told them there should be joy "in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

Again, He asked them what woman having ten pieces of silver and losing one would not seek diligently till she found it, and then rejoice when she did so. Again He made the application, comparing her joy to that of the angels over the repentant sinner.

Finally, He told them that a certain man had two sons, the younger of whom desired his father to divide his property, and give him his portion to spend as he pleased. The father did so, and a few days afterwards this wayward son took all that was given to him and went to another country, where he "wasted his substance in riotous living." When he no longer had anything to squander, and was so poor that he had to herd

swine for a living, and so hungry that he was tempted to eat the food of the hogs, he began to think of his old home. He knew that his actions had not entitled him to sympathy, that he could not claim his inheritance a second time; but he was humble and penitent, and resolved to go back, ask his father's forgiveness, and beg the privilege of acting as his servant.

The father saw his prodigal son at a distance returning, and yielding to the promptings of his fond paternal heart, he hastened to meet him, "fell upon his neck, and kissed him."

This expression of affection touched the heart of the son, already humbled with suffering, and he said, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son."

What father, possessing natural affection, could listen to such a confession from a son who had been wayward, and see such evidence of true penitence, without feeling like encouraging him in his desire to reform, and helping him to return to virtue and honor!

Mercy if not justice, humane tenderness if not stoicism, would say as did the father to his servants: "Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet; and bring forth the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead and is alive again; he was lost and is found."

But now we have another phase of human nature illustrated in the parable. The love of praise is strong in most breasts. Many forget that virtue carries with it its own reward. They think if they do well they should be praised for it. And if they fail to receive the public recognition that others do, their jealousy is aroused. So, the elder brother of this prodigal son, who had remained with his father, and helped him care for his property, and been obedient to him, became jealous when he came home and heard and saw the merry-making over the return of his brother. He was so angry that he would not go inside of the house, and when his father came out to coax him he reproached him, saying, that for all his good acts he had never received so much as a kid with which to make a feast for his friends; but now that his profligate brother had returned the fatted calf had been killed.

The father's reply was, "Son, thou art ever with me, and all that I have is thine." He wanted him to understand that he loved him none the less, nor thought less of his faithful services on account of the joy afforded him by the unexpected return of his brother. He wanted him to understand that he need not sin that grace might abound. He need not follow his brother's foolish example in order to get sympathy, and be noticed. He had already what was better than sympathy, he had the entire confidence of his parent, so much so that he could entrust him with all he had.

We may draw some valuable lessons from this parable. It teaches us not to condemn a person and cast him off as utterly hopeless because he has done wrong. However much we may have sinned we may obtain grace if not complete forgiveness from our Father, by sincerely repenting and reforming. It is better to extend a helping hand to the fallen than to treat them with indifference, rejoice in their downfall, or feel jealous when an effort is made to reclaim them. If we do our duty faithfully our reward is sure. The Almighty, to whom nothing is hidden, will recognize our virtues, and our fellow-beings will secretly admire, if they do not openly praise, us for our good qualities.

He does well who does his best, and a right-lived life is the most successful life, though it bring neither wealth nor fame.

## BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

AS Amaleki was getting old, having no sons, he turned over the records to King Benjamin. This appears to have been a transfer of them from the lineage of Jacob to that of Nephi, in the line of kings.

Mormon, the compiler of the Book of Mormon, states that he had engraven the history of his people down to the close of the administration of the prophet Jacob upon plates of his own manufacture. Then, searching among the records in his possession, he found plates containing the account of the prophets from Jacob to the reign of King Benjamin—Enos, Jarom, Omni, Amaron, Chemish, Abinadom and Amaleki. There having been only a part of these plates used, on the balance of them he completed his abridgement from the plates of Nephi. The last paragraph of "The Words of Mormon" may be considered a repetition of the narrative of Amaleki, about the great wars of King Benjamin with the Lamanites, and his final conquest of them.

King Benjamin had three sons, Mosiah, Helorum and Helaman. They were well educated in the language of their fathers, and taught concerning the records on the plates of brass, and of their vast importance to their people. These plates, obtained from Laban, were written in the language of the Egyptians. It was evidently a necessity for all who studied the records of the Nephites, or continued their sacred history, to be well versed in this language.

As King Benjamin began to grow old he desired his son Mosiah to gather, by proclamation, all the people of the land of Zarahemla around the temple, that he might speak to them. They assembled as requested, and pitched their tents about the temple in order, according to their families. As they were too numerous to get into the temple, the king had a tower erected, from which to speak. The multitude being so great that they could not all hear him, he had his words written and sent among them. After giving much instruction, he appointed his son Mosiah to succeed him in the kingdom.

This occurred about 124, B. C., and 476 years after Lehi left Jerusalem. Mosiah was thirty years old when he assumed the government, and reigned three years before the death of his father.

The people of Zarahemla were very anxious to learn something of Zeniff and his company, who went to the land of Lehi-Nephi during the reign of King Benjamin. With the approbation of Mosiah, and under the direction of Ammon, a company of sixteen strong men went in search of them. After wandering forty days in the wilderness, they arrived at the place where the first company had quarreled. The time occupied in this journey indicates that it was several hundred miles from Zarahemla to the land of Nephi. Twelve men remained in this place, while Ammon and three others went forward to see what they could find. They encountered king Limhi and his guards, of the people for whom they were looking. As neither party was recognized by the other, Ammon and his three companions were made prisoners, and kept in confinement two days. They were then brought before the king, when an explanation took place, and there was much rejoicing. The people of Limhi were under terrible bondage to the Lamanites, and they indulged in hopes of deliverance by the assistance of Ammon and his party.

The part of Ammon's company that had remained behind were brought into the city, and Limhi, by proclamation, assembled his people the following day at the temple. He rehearsed to them the history of their afflictions, and exhorted them to works of righteousness, that they might be delivered. He was followed by Ammon, who gave them a history of affairs in the land of Zarahemla. Limhi also had the record of his people, since they left Zarahemla, brought to Ammon for his perusal.

King Limhi stated that, being much grieved for the afflictions of his people, he sent a company of forty-three men into the wilderness in search of Zarahemla, with the hope of finding assistance. Although diligent, this company wandered about many days without finding the object of their search. They finally returned home, and reported that they had traveled in a land among many waters, and discovered a country which was covered with the bones of men and beasts, and the ruins of buildings, which indicated a population as numerous as the hosts of Israel. In confirmation of the truth of their report, they brought with them twenty-four plates of gold, filled with engravings, large breastplates of brass and copper, which were still sound, and swords, the hilts of which had perished and the blades cumbered with rust. There was no one among the people of Limhi who could interpret the engravings, and Limhi asked Ammon if he knew of any one who could. Ammon explained that the king of Zarahemla could interpret them by the gift and power of God.

The record which King Limhi gave Ammon to read gives the following information concerning the colony to the land of Lehi-Nephi:

Zeniff was one of the party who started for the land of Nephi, and quarreled by the way. All but fifty men were destroyed, and they returned to Zarahemla. The quarrel took place when the company arrived near their destination. A council was called to take into consideration the policy to be adopted towards the Lamanites. Zeniff advocated a conciliatory course, which offended the leader of the company. Being a bloodthirsty man, he ordered Zeniff to be slain. Those who favored his policy defended him, and a sanguinary conflict ensued with the disastrous results stated. It is evident that the leader and a part of the company were in favor of making war with the Lamanites.

Returning to Zarahemla, Zeniff raised another company which was successful in reaching the land of Nephi. He left his company where the first one had quarreled, and, in accordance with the policy he had before advocated, accompanied by four men, paid a friendly visit to the king of the Lamanites. He concluded a treaty with him for the lands of Lehi-Nephi and Shiblom. The king ordered his people to vacate these lands in favor of Zeniff and his company, who immediately took possession and began to build houses and repair the walls of the two cities, Lehi-Nephi and Shiblom. They cultivated the earth and began to increase rapidly in numbers and wealth.

Time proved that it was only a crafty policy on the part of the Lamanites to give this colony a portion of their former possessions. Subsequent events proved that they then designed in time to bring them into bondage. After the lapse of twelve years, King Laman became uneasy, through fear that the colony of Zeniff would become so strong that they could not be made subservient to his purposes.

In the thirteenth year of the reign of Zeniff, he began to stir up contention between his people and the growing colony; and, with a numerous army, attacked a portion of them while

engaged in their daily labors. Those who could, fled to the city of Nephi for protection. Zeniff armed his people, and a desperate battle was fought, in which three thousand and forty-three Lamanites and two hundred and seventy-nine Nephites were killed. This was a decisive victory, for the Nephites were again left to possess their land in peace. Zeniff now more thoroughly armed his people, and placed guards on the frontiers of the country, that they might not be again taken by surprise.

*To be Continued.*

## Biography.

### JOSEPH SMITH, THE PROPHET.

*(Continued.)*

ON the day after the destruction of the *Expositor* press, Joseph issued a proclamation, as mayor of the city of Nauvoo, setting forth the course taken by the *Expositor*, and stating that it had been destroyed as a nuisance, according to the provision of the charter of the city. He called upon the municipal officers and the citizens to use all honorable and lawful means in their power to maintain the public peace and the common quiet of the city; and to be vigilant and wise in preventing the promulgation of false statements, libels, slanders or any other malicious calumny or design that might be circulated to ferment the passions of men. He also recommended them to be ready to suppress the gathering of mobs, and to repel, by gentle means and noble exertions, every foul scheme designed to disgrace and dishonor the city or State.

After the destruction of the press, runners were sent out in all directions by the apostates to endeavor to raise a mob, and those who were opposed to the Saints and on the side of the mob, began to sell their houses and property in Nauvoo, thinking that trouble would be sure to come, and that the Saints would be destroyed. Francis M. Higbee said, and all those associated with him felt the same, that if the city authorities should lay their hands upon the press of the *Expositor*, to break it, they might date their downfall from that very hour. He thought that, within ten days, there would not be a single "Mormon" in Nauvoo. Another man, who, as a merchant, had fattened on the trade of the Saints, said, in relation to the destruction of the press, that before he would see such things, he would wade knee-deep in blood.

Higbee immediately went to Carthage and made a complaint before the justice of the peace, swearing to an affidavit that Joseph and seventeen other brethren had committed a riot, alleging that, with force and violence, they had broken into the Nauvoo *Expositor* printing office and unlawfully burned and destroyed the printing press, type and other property of the same. The name of the justice before whom this complaint was made, was Thomas Morrison, and he sent a constable with a writ to Nauvoo, to arrest Joseph. The writ stated that the officer was to bring the persons charged in it "before me (Morrison) or some other justice of the peace, to answer the premises, and further to be dealt with according to law."

When he had finished reading the writ, Joseph referred the officer who bore it, to that clause, and said: "We are ready to go to trial before Esquire Johnson or any justice in Nauvoo." At this, the constable was very angry, and he swore he would

carry them to Carthage before Morrison, who had issued the writ. Joseph asked him if he intended to break the law, and called upon all present to witness that he then offered himself to go immediately before the nearest justice of the peace. His brother Hyrum offered to do the same. Joseph felt so indignant at the officer's abuse, that he was determined to take out a *habeas corpus*, and petitioned the municipal court of the city of Nauvoo, to grant him the benefit of that writ, and, on the afternoon of the same day, he appeared before that court, and the case was examined. It was "decided by the court that Joseph Smith had acted under proper authority in destroying the establishment of the Nauvoo *Expositor*, on the 10th inst.; that his orders were executed in an orderly and judicious manner, without noise or tumult; that this was a malicious prosecution on the part of F. M. Higbee; and that said Higbee pay costs of suit, and that Joseph Smith be honorably discharged from the accusations of the writ, and go hence without delay."

The other brethren were arrested the next day, and they also petitioned for and obtained a writ of *habeas corpus*, and were tried before the municipal court on that day; and, after witnesses had been examined as in the case of Joseph, they were all honorably discharged from the accusations and arrests. The court decided that Higbee pay the costs of suits.

In the age in which we live, there is a wonderful amount of sanctity attached to the press, and a great deal of very silly talk about "the freedom of the press." In the absence of the knowledge of the true God, this generation has set up many idols as objects of worship. One of these is the press. They offer it the most servile homage; and a man in these United States would be no more safe in touching the press than he would have been among the Philistines in harming their idol Dagon. Presses have, in a few instances, been destroyed by mobs. The press and office belonging to the Saints in Jackson County were destroyed in this manner, and the State of Missouri said it ought to be destroyed, and applauded the deed. That was all right, because it was a "Mormon" press! But, in the case of the *Expositor*, it was an anti-"Mormon" press, and the "Mormons," it was said, had no right, though acting according to law, to touch it. Much depended, in deciding this case, upon whose ox was gored. It was not the "Mormon" ox that had been gored this time, and there was great excitement over the occurrence. The *Expositor* is the only office, of which we have any knowledge, in the United States, that was ever declared a nuisance, and removed accordingly. But it is by no means the only one that should have been thus treated. If the example which Joseph and the city council of Nauvoo gave in thus abolishing this press had been followed throughout the United States, we are firmly convinced that thousands of precious lives would have been saved to the nation, and bloody war would not have filled the land with sorrow and mourning. For, to the mischievous influence of the press is due many of the evils under which the land has groaned. Its influence urged on the war of the rebellion, propagating lies and misapprehensions and engendering hatred in the breasts of the people north and south against each other. The liberty of the press has degenerated into license; and yet many people fail to perceive the distinction, and imagine that there is no limit to the liberty an editor or publisher may take in assailing, slandering or denouncing an individual or a person through the columns of a newspaper.

"It is license they mean, when liberty they cry." Joseph and the city council knew this, and they resolved to suppress the libelous and defamatory sheet. The city charter gave the

city council the power "to decide what shall be a nuisance, and to prevent and remove the same;" and they had the same right to declare the *Expositor* a nuisance, and to take steps for its removal, that they had to remove a physical nuisance, such as an offensive building that might be erected within the confines of the city; for it was, to all intents and purposes, a nuisance. The mayor and city council would not have been true to their constituents, their oath of office and the responsibilities resting upon them, had they not taken some action in the case. The men engaged in the publication of the paper were base and corrupt in character, and they openly avowed their wicked and malicious designs against the Saints, stating that it was their intention to have the charter of the city destroyed. It was plainly evident, also, that it was their purpose to stir up such a hatred against the Saints that mobs would be encouraged to come and drive, plunder and kill as they did in Missouri. The city council decided that it was necessary for the "peace, benefit, good order and regulations" of said city, "and for the protection of property" and for the "happiness and prosperity of the citizens of Nauvoo," that this paper should be removed.

(To be Continued.)

## Correspondence.

PAINTSVILLE, JOHNSON CO., KY.,  
November 14, 1879.

George C. Lambert,

DEAR BROTHER:—We have just returned from a trip to Lawrence County, where we held a meeting on Sunday last. We organized a branch of the Church there a short time since, the members of which feel well and have a desire to gather with the body of the Saints. Some intend to emigrate in the spring.

I also think there is a good prospect for more converts there, as the mob spirit has died away, or at least is sleeping for the present. Two of the leaders of the mob are very quiet, as one of them got thrown from a horse and very badly hurt, getting his arm broken, his ankle dislocated and seared and bruised in other parts. The other has a swelling on his hand, which affects the arm to the elbow, so much so that some think it will have to be amputated.

"It is a fearful thing to fall into the hands of the living God." (Heb. x. 31.)

The good work of the Lord is progressing slowly in this branch. Brothers McDonald and Butterfield started this morning to a new field in Lawrence County. They will be gone a week.

I feel there will be a great deal of good accomplished in this part, under all the opposition we have had to meet.

I have regretted many times that I did not spend my time more for the improvement of my mind when I was at home. I trust the young men in Zion will take warning from the young Elders that are called out every Conference, who feel their incompetency when they arrive at their fields of labor, and indulge in regrets for opportunities lost. Those who fail to make a good use of their time while they are young are sure to regret it when they grow older.

I feel well in my labors on this mission, and pleased that I have the privilege of being an instrument in the hands of the Lord to gather the honest-in-heart.

We feel thankful to the Lord for protecting us and delivering us out of the hands of our enemies. I have seen His power made manifest in our behalf, and it has given me much joy in spreading the gospel of truth.

Ever praying for the welfare of Zion, I remain

Your brother in the covenant,

GORDON S. BILLS.

## TEMPLES.

BY DANIEL TYLER.

(Continued.)

AS but one temple had been spoken of up to this time, the Saints would naturally begin to wonder where it would be built. In July, 1831, only about four months after the last mentioned revelation was given, the Lord said to the prophet: "Behold, the place which is now called Independence," (in Jackson County, Missouri) "is the center place, and a spot for the temple is lying westward, upon a lot which is not far from the court house." (See Doc. and Cov., Sec. lvii., verse 3.) In the previous verse he says: "Wherefore, this is the land of promise, and the place for the city of Zion." This, of course, would be a very proper place for a temple.

Zion means, "the pure in heart;" hence a city of the pure in heart would not only be a good place for a temple, but the pure in heart would be a very proper people to be endowed with power from on high. Hence, we can see clearly that these three—temples, Zion and endowments—might well go hand in hand.

On the first day of August, 1831, Sidney Rigdon was commanded to dedicate the land of Zion and "the spot of the temple unto the Lord."

Of this temple we only need say that, although the spot where it was to be erected was duly dedicated, and the corner stone laid, the Saints were driven out, and had no chance to finish it. They were sad. They had not supposed that their enemies could move them; but they learned by bitter experience that the Lord would not protect them except they kept His commandments. Many had become slothful and covetous, and neglected the temple and the tower to overlook the land, saying, "What need hath the Lord of these things?"

After they were driven out they began to humble themselves; but the Lord said, "In the days of your prosperity you esteemed lightly my counsel, \* \* \* and now I will be slow to listen to your cries." Yet He did not leave them comfortless, but told them that the land should be redeemed, and the temple built during the generation then existing. We are to understand from this, that there were persons then living, in 1832, who would live until the temple should be built. He also told them that those who remained, who were pure in heart, with their children, should return with songs of everlasting joy, and there should be a cloud resting upon the holy temple by day and a pillar of fire by night, and the glory of the Lord would fill the house.

The Lord said the land must be redeemed either by purchase or by blood. If by blood, but few would live to obtain their inheritances. Hence, the authorities of the Church have counseled to bear and forbear while forbearance could reasonably be considered a virtue.

Our enemies have often taken a cowardly advantage of our long-suffering, until sometimes it has been necessary to say to them, "Stop; you cannot come any farther." Had we not done so, we would not to-day have a place to lay our heads, much less to build temples, or anything else. God has delivered us, and will continue to do so, as long as we put our trust implicitly in Him.

(To be Continued.)

If we would be loved we must strive to be lovable. If we would be respected we must respect ourselves and others. Every virtue begets its kind.

## A DIALOGUE.

Between Father and Son.

SON—Father, after people have been baptized, they are confirmed, are they not?

FATHER—Yes.

S.—What is that for?

F.—The ordinance of confirmation, or the laying on of hands of the Elders of the Church, was instituted as the means whereby the Holy Ghost or the Holy Spirit of God, might be received by converts, or those persons who have repented of their sins and have been baptized for the remission of them.

S.—Cannot people receive the Holy Spirit without the laying on of hands of the Elders?

F.—Yes, such has been the case in some instances. But the ordinance of the laying on of hands is the regular means appointed of the Lord for the bestowal of the Holy Ghost in its various manifestations; and if, for special purposes, some of those manifestations have been received from the Lord and enjoyed by a few favored persons at any time and in any place, that does not do away with the ordinance of laying on of hands for the reception of the Holy Ghost by baptized persons generally.

S.—What are the various manifestations of the Holy Ghost?

F.—Among them are wisdom, knowledge, understanding, speaking in various tongues or languages and the interpretation of these tongues or languages, the revelation of the things of God to the mind, the revelation of things future which gives the power of prophesying, great faith, healing, discerning of spirits, the working of miracles, dreams, visions, the beholding of angels and ministering spirits.

S.—Are all these manifestations given to every one who is baptized and has the hands of the Elders laid upon him?

F.—No. To one person is given one gift, to another person another gift, to some persons perhaps several of these gifts, but all being the operation of the same Spirit for the edification, instruction, and advantage of the person who receives the same.

S.—Does the Holy Ghost fill any other office or operate in any other way?

F.—Jesus Christ spoke of it as the Comforter and the Spirit of truth, which should teach His disciples all things, bring all things to their remembrance that He had said to them, and lead them into all truth, thus comforting, consoling, and enlightening their minds, cheering their hearts, establishing their faith and confidence and making it sure and steadfast, supporting and sustaining them in trials and difficulties, preparing and qualifying them for the work of the ministry, and influencing them to be united with each other in building up the church and kingdom of God.

S.—Is the Holy Ghost spoken of in any other way in the Bible?

F.—Yes. The receiving of it is spoken of as a baptism of the Holy Ghost and of fire. The Holy Ghost is also spoken of as a witness, witnessing to the believer of God the Father and Jesus Christ the son; and as a recorder, bearing record in heaven of the saints on earth.

S.—Can everybody receive the Holy Ghost and enjoy its gifts?

F.—Yes, every person, man or woman, old or young, who believes, repents of his or her sins, is baptized for the remission of them, and submits to the ordinance of the laying on of the hands of the Elders for that purpose.

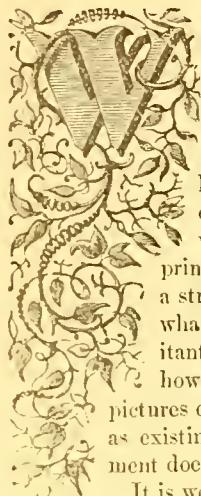
THE WAY TO OBTAIN HEALTH.—First, study to acquire composure of mind and body. Avoid agitation or hurry of one or the other, especially just before or after meals, and while the process of digestion is going on. To this end, govern your temper, endeavor to look at the bright side of things; discard envy, hatred and malice, and lay your head upon your pillow in charity with all mankind. Let not your wants outrun your means. Whatever difficulties you have to encounter, be not perplexed, but think what is right to do and bear, without complaining, the result.

# The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, DECEMBER 1, 1879.

## EDITORIAL THOUGHTS.



E frequently hear the remark made by missionaries and others, on returning from travels abroad, that nowhere in the world can a people be found so comfortably situated, all things considered, as the Latter-day Saints, in their mountain homes. This may seem incredible to some of the young who have grown up here, and whose ideas of other parts of the world are principally obtained from books. It seems like a strong assertion to make, when we consider what a very small fraction of the earth's inhabitants the Latter-day Saints represent. If, however, we may accept as true the vivid pictures of suffering which the newspapers portray as existing in many parts of the world, the statement does not seem so unreasonable.

It is well for young Latter-day Saints to compare these pictures with their own condition. It will enable them to appreciate the blessings they enjoy better than they otherwise could. It is doubtful, however, whether they ever will *fully* appreciate their advantages until they visit other parts of the world and see for themselves the contrast.

None in our community lack food. There are really no beggars. Most of the people own the houses they live in, and are comfortably clothed. The poorer people are not under bondage to and at the mercy of rich and heartless taskmasters and landlords.

When we consider these facts, and learn that the same could scarcely be said truthfully of any other people, we begin to realize some of our advantages. These are plain and tangible advantages, that even children can understand.

Then, when we compare our condition in a religious point of view with that of the world generally, the contrast is, if possible, even greater. The Saints have the light of present revelation and inspired men, who labor for the saving of souls and not for worldly gain, to guide them. Elsewhere, religious people grope in the dark. Their condition is aptly illustrated by the Savior's parable of the blind leading the blind.

The following extracts from the last issue of the *Millennial Star*, which we may rely upon as authentic, may serve as an index to our young readers of the state of affairs in the "Old Country":

"The condition of the scores of thousands of unemployed working people in this country is most deplorable. Every part of the nation feels more or less the weight of the existing depression, but in special localities it is particularly fearful. During a recent visit to the great city of Glasgow we were pained to observe the hundreds of people having every appearance of being half-starved, roaming about the streets. It is estimated that there are between 40,000 and 50,000 people there unable to obtain employment. If relief of a substantial and permanent character does not arrive soon it will be a wonder if the famishing hordes do not burst the barriers of restraint, and commit revolutionary acts. Already does a spirit of this desperate character crop out at the

mammoth gatherings of the unemployed, held in the Green. In these assemblages motions have been advanced to consider the advisability of organizing and breaking into provision shops and taking food by force. But a spirit of more moderate character has thus far prevailed. It was also proposed to obtain a number of carts, parade the streets in procession, beg food as they progressed and subsequently distribute it. The municipal authorities are at a loss as to what course to take in order to furnish relief.

"A tale of surpassing horror was told us by a lady in Glasgow, who is a professional nurse. It was to the effect that during last winter a crowd of destitute men, women and children, to the number of about 300, gathered in the vicinity of a fever hospital in the suburbs, staying there night and day for the sole purpose of devouring the scraps of food left by the patients, which were brought out of the building in buckets. The authorities of the hospital, inspired by feelings of humanity, put up some sheds to shelter the poor creatures from the pitiless snow and rain. Who can conceive of the sufferings of those shelterless, famishing beings? O! horrible to relate! When the porters brought the infected bedding and clothing from the hospital to an adjoining building, to be disinfected by fumigation, numbers of these suffering people rushed up to them, seized the articles, rubbing their persons with them, in the hope that, by the contagion, they would take a fever, become patients, and thus gain access to a place where they would be warmed and fed.

"When in Stockton-on-Tees recently, the writer and a number of the brethren visited the Market Square of that town. There we saw large quantities of furniture and household utensils exposed and awaiting disposal under the hammer of the auctioneer. They were the effects of people that were selling off everything they possessed in the world for a mere trifle to get something with which to appease the gnawing pangs of hunger. On inquiry we learned that the Square presented a similar spectacle every day of the week.

"Brother Garbett, of Middlesboro, a short distance from Stockton, informed us, as an evidence of the state of large numbers of the working people there, of some very distressing circumstances. The comparatively few who are employed at the works have night shifts. Every morning at four o'clock as the night workers are on their way home from their labor they are met, at that early hour, in the chilling atmosphere, by crowds of ragged, half-naked, hungry, emaciated children, begging of the men for any scraps of food that may remain in their supper buckets. And not only little children, but feeble, helpless old women.

"Surely such scenes and circumstances are of a character to cause the heart of the sternest stoic to gush with benevolent pity. The gloomiest feature of the forbidding picture to the people of this country is the absence of any probability of an improvement of the situation."

AS most of our present subscriptions expire with the next issue of the INSTRUCTOR—the close of Volume Fourteen, we take this occasion to appeal to our agents and friends generally to use their best endeavors *immediately* to have the present subscriptions renewed, and obtain as many new ones as possible. The INSTRUCTOR has been published long enough now for its aim, as well as its merits, to become well known. As to its aim, we have no fear of public disapproval. As to its merits, we feel more modest and less confident. Upon that point we must allow our patrons to judge. We have never claimed for the INSTRUCTOR perfection. We have always seen plenty of room for improvement. And we shall endeavor to make improvements in it just as fast as possible. We shall try to give our patrons as much as possible for their money. There is one thing of which they may all rest assured: there is no danger of the business failing and their being cheated out of the amount subscribed for the INSTRUCTOR. This is an important consideration, too, in this age of speculation and numerous failures.

The INSTRUCTOR has now been published fourteen years. It has become well established. The prospects of the business are better now than ever before. We have an excellent, well-appointed office, in which all the work of printing and publishing is done, from the preparing of the copy to the binding of the books. Our expenses are light compared with those of other printing establishments. Our business is extending, new branches being added to it, and we trust the day is not far distant when we will be able to make all the needed improvements in the INSTRUCTOR, and publish all of such other works as the young Latter-day Saints will require to study to fit themselves for useful positions in the kingdom of God. Our design is to make the INSTRUCTOR Office a complete publishing house and depository for Sunday school works and literature for the youth of Zion. Until we can publish all that is necessary here at home we shall continue to import the best works to be obtained from abroad. How fast we shall be able to dispense with imported works by substituting others published at home, under the scrutiny and sanction of the priesthood, will depend upon the patronage we receive.

We trust that all those who feel interested in the cause in which we labor—educating the youth of Zion—will extend to us their patronage, and use their influence with others to get them to do so. We hope our present subscribers will not delay renewing their subscriptions, that their paper may continue on to them without interruption, and that our agents may be more energetic than ever before in canvassing for subscribers.

#### JOSEPH PRESENTING HIS FATHER TO PHARAOH.

WHEN the mighty prince, who governed the land of Egypt in behalf of Pharaoh, stood in the presence of his brethren and declared to them, "I am Joseph!" no wonder the remembrance of the wrongs they had done him overwhelmed them with shame and sorrow! They had not comprehended the greatness of soul of their brother Joseph. They had despised him as a "dreamer," which, in the littleness of their natures, they had attributed to his ambition. The very idea of bowing down to Joseph was as repugnant to them as though it would have been degrading to them to do honor to a younger brother.

But the dreams of Joseph had been more than fulfilled. They had bowed themselves before him with their faces in the dust, and acknowledged themselves to be his servants, or slaves, as the name imports in oriental language.

Joseph had tested and proved them in the tenderest part of their jealous natures, to see if hatred still lurked in their hearts towards their younger brother. But suffering had toned down their mental qualities to the musical rhythm of their brother Joseph's high moral nature. All of them had willingly offered themselves as slaves to the supposed harsh ruler in place of their brother Benjamin. This was enough. They had exhibited brotherly love, and also unselfish affection for their patriarch sire, the aged Jacob.

This was a spirit that had won for their brother Joseph his proud preminence: he ruled in love—the only governing power acknowledged by Deity. True, he had been angry with his brethren; he had abhorred their despicable qualities; and had shown them his disapprobation, and manifested his love for them in the various trials he had caused them to suffer, while they were suppliants for his favors. The nobles of the earth, those animated by the spirit of the Lord, cannot but

despise the meanness, lies and treachery of those who yield themselves servants to iniquity.

But these brethren had repented; that kind of repentance that "ceases to do evil and learns to do well." And how gracious the words of Joseph to his penitent brethren: "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." How much like the words of the Savior of the world: "Father forgive them!" How much like the spirit of the prophet Joseph, who has lived in these days to be a dreamer, a seer and savior, and whose sufferings and trials by false brethren were forgiven by him a thousand times!

What a triumph, too, for all! The brethren were saved by the beneficence of Joseph; and Joseph was exalted to be a prince and savior to his father's house. Look at the picture, young men of Israel. See the patriarch Jacob presented to



the Pharaoh of Egypt, at that time the mightiest monarch on the earth. There is an incentive to virtue apart from the rewards conferred by men: "Virtue is its own reward;" but see how Joseph was exalted by virtue!

What a triumph, too, for Joseph when he "made ready his chariot, and went up to meet Israel, his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while!" No wonder the aged patriarch said, "Now let me die, since I have seen thy face."

But Israel had to live to see his posterity settle in the land of Goshen, and to see them grow up a separate people in the midst of the land of the Egyptians. He had to live to enter into the presence of Pharaoh, as we see represented in the picture, and to be presented to the king by his favorite son, whom he had mourned so long. "And Jacob blessed Pharaoh," as his son Joseph had done before by being a savior to the Egyptians, and a benefactor to the world.

The patriarch, Israel, lived to bless his children, and to receive knowledge of the future destinies of the sons of Joseph. The history of his descendants, Lehi, Laban, Nephi and those who left Jerusalem in the days of Zedekiah, continues the story of Joseph and his descendants upon this continent; and the future destiny of Israel is being developed in these days, in the midst of the nations, by the Latter-day Saints.

### THE ZORAMITES.

BY G. R.

IN the various apostasies, partial or total, that from time to time disgraced the Nephites, there is one characteristic feature that seems universal to them all, however much they may have differed on other points. At one time we find false teachers advocating doctrines nearly allied to Armenianism, while at another the dogma of predestination and election is vigorously promulgated. Other vagaries, which have since had their counterparts in the fallacies of the self-styled Christian churches of modern Babylon, were also zealously advocated at different periods of this people's history. But the grand distinguishing heresy peculiar to them all was the denial of the coming of the Savior in the flesh, and of the necessity of His atonement for the sins of the world. This was the evil one's strong point in his efforts to mislead the ancient Nephites. Let him but persuade any people to reject this, the foundation of the gospel scheme, and little he cares what else they believe or disbelieve; for when this fundamental truth is rejected their spiritual enslavement is secured.

One of the most flagrant and pernicious of these apostasies took place in the days when Alma, the younger, was the presiding high priest in the Nephite church. Under the leadership of a man named Zoram, a sect arose, whose members claimed to be a chosen and holy people, separate from their fellow-men, and elected of God to eternal salvation, while all around were predestined to be cast down to hell. This atrocious creed naturally resulted in its adherents and advocates being puffed up in vanity and consumed with pride. They became haughty, uncharitable, tyrannical, and oppressors of their poorer neighbors. They covered their bodies with the finest apparel, and profusely adorned their persons with costly ornaments of gold and jewels. In their arrogance and self-righteousness they became the Pharisees of their age and country; but in other phases of iniquity they far exceeded their counterparts in the Holy Land. They bowed down to idols; they denied the coming of Christ; they declared the doctrine of the atonement to be a foolish tradition; and, like many of the sects of Christendom, they misinterpreted the teachings of holy scripture with regard to the being of God. Their declaration of faith was: "Holy, holy God; we believe that thou art God, and we believe that thou art holy, and that thou wast a spirit, and that thou art a spirit, and that thou wilt be a spirit forever." They were idolaters and Unitarians, Presbyterians and Pharisees, with a confusion of several other things, all thoroughly mingled and mixed together.

This strange medley of ideas gave birth to corresponding vagaries of worship. They left off praying; being chosen and elected to be God's holy children, they had no need of prayer. Once a week they assembled in their synagogues and went through an empty form, which was a little prayer, a little praise and considerable self-glorification. Having done this, they never mentioned God or holy things again throughout

the week; indeed, it was a portion of their creed that their synagogues were the only places in which it was lawful to talk or think of religious matters.

Their ceremonies were as absurd as their creed. In the center of each of their synagogues was erected a holy stand, or pulpit, called rameumptom, which stood high above the congregation. From the slight description given, we judge it to have been somewhat pyramidal in form, the top being only large enough for one person to stand upon. Each worshiper mounted to the top, stretched out his hands towards heaven, and, in a loud voice, repeated their set form of worship. Having done this, he descended, and another took his place, and so on, until all who desired to go through the mummery had satisfied their conscience or gratified their pride.

The tidings of this defection having reached Alma, he selected several of the leading members of the priesthood, and as soon as possible proceeded to the land Antionum, where the Zoramites had gathered. Those who accompanied him were his two younger sons, three of the sons of King Mosiah, Amulek and Zeezrom. To his anxiety to bring these dissenters back from the error of their ways, and to avert heaven's righteous wrath from falling upon them, was added the fear that if they remained in their wickedness they would affiliate with the Lamanites and bring trouble upon their more faithful fellow Nephites by urging the renewal of hostilities.

The country which Zoram had chosen for the gathering place of his followers rendered such a movement easy. It lay to the east of Zarahemla (the Nephite capital), and was bordered on the north by the land of Jershon, from whence it stretched down to the great southern wilderness, which was full of Lamanites.

On the arrival of Alma and his fellow-laborers at the seat of this apostasy they at once commenced their ministrations. They taught in the synagogues; they preached in the streets; they visited the people from house to house, using every possible effort to bring these misguided dissenters to an understanding of their perilous condition. To these labors we are indebted for some of the plainest and most powerful gospel teachings contained in the Book of Mormon, which will well repay our perusal, though we cannot give them in their entirety here. Suffice it to say, that many of the poor and humble, those who were oppressed, abused and trodden down by their false priests and unrighteous rulers, as well as by the wealthier portion of the community, received the words of salvation, while the majority rejected it with contemptuous scorn. Some of the missionaries were maltreated. Shiblon, the son of Alma, was imprisoned and stoned for the truth's sake, whilst others fared but little better. Unfortunately the work of God was retarded by the misconduct of Corianton, the brother of Shiblon, who deserted his ministerial duties for the company of a harlot. This folly caused Alma great sorrow, as it gave the ungodly a pretext for rejecting the gospel, of which they were not slow to avail themselves.

When Alma and his associates had done all the good they deemed possible they withdrew to the neighboring land of Jershon. No sooner had they left than the more crafty of the Zoramites devised a plan to discover the feelings of the community. They gathered the people together throughout the land and consulted with them concerning that which they had heard. In this way they discovered who favored the truth and who rejected it. Finding that the poor and uninfluential were those who had received it, they resorted to persecution and plunder. They drove the believers from their homes and out of the land. Most of those expatriated for the gospel's

sake fled to the land of Jershon, whither the priesthood had preceded them.

The land of Jershon was inhabited by a colony of Lamanites, who, a few years previously, had accepted the gospel when carried to them by Ammon and the other sons of Mosiah. They also had left home and country for the truth's sake, and now, that others were suffering from the same cause, they received them with open arms. They fed and clothed those who needed such help, and gave them lands whereon they might build up new homes.

When the wicked Zoramites heard of the kind reception their injured fellow-citizens had received in Jershon they were greatly angered. They were not content to spoil them themselves, but they wanted to make them fugitives and vagabonds on the face of the whole earth. Their leader, a very wicked man, sent messages to the Ammonites, as the people of Jershon were called, desiring them to expel the refugees, adding many threats of what would follow, should his cruel demand not be complied with. But the Ammonites were a brave people; they had already suffered unto death for the cause of God and they were not of the stamp to desert their afflicted brethren. Rather than do so, they would again forsake their homes and find in some other region a land of peace. For we must remind our readers that the Ammonites had entered into covenant with God never again to bend the bow or draw the sword to take human life. They, therefore, withdrew to the land of Melek, whilst the armies of the Nephites occupied the land of Jershon.

The cause which led the Nephite armies to occupy Jershon was that the Zoramites finding that their haughty and unjust demands would not be complied with, had excited the Lamanites to invade the territory of the Nephites. The Lamanite forces, which were commanded almost entirely by Nephite apostates, on account of their fierce hatred to their former associates, marched first into the land of Antionum. Here they were joined by the Zoramites, when the whole of the invading hosts, under the command of a dissenter named Zarahemnah, advanced northward towards the land of Jershon.

This was a day of peril for the Nephites. Their enemies were much more numerous than they, and filled with a spirit of savage bloodthirstiness which was especially directed against those who were of their own race and kindred who had bowed in obedience to heaven's commands. At this juncture the Lord raised up one of the greatest heroes ever born on American soil. Not only a military leader, but a priest and prophet, and by his inspiration and devoted courage the Nephites were for many years led to uninterrupted victory. Such was Moroni, who now, though but twenty-five years old, took the chief command of the armies of his nation.

Though the forces of the Lamanites were much more numerous, all other advantages were on the side of their foes. The discipline of the Nephites was better by far; the bodies of their soldiers were protected by armor, breastplates, helmets, shields, etc., and they were fighting for the sacred cause of their religion and their country, their altars and their firesides, their wives and their little ones. Inspired with a realization of the justness of their cause and the extremity of their circumstances, they fought with a courage and a desperation never before exceeded in their annals.

The Lamanites on the other hand had no such holy impulses to nerve their arms for the combat. They were the aggressors, they were hastening to shed the blood of their brethren. Insane and infernal hatred alone inspired them for the war-

fare. Besides, they were ill prepared to meet the Nephites with such a tactician and disciplinarian as Moreni for their commander-in-chief. The descendants of Laman were simply armed with swords and cimeters, bows and arrows, slings and stones. Their bodies were naked with the exception of a skin wrapped about their loins. The Zoramites and other dissenters from the Nephites were better clothed; in dress following the fashions of the people from whence they sprang.

The Lamanites, finding that Moreni was too well prepared for their attack on the land of Jershon, retired through Antionum into the wilderness, where they changed direction and marched towards the headwaters of the River Sidon, with the intention of taking possession of the Land of Manti, which was situated along the upper waters of that stream. But Moreni was too watchful to allow his enemies to slip away without knowing what had become of them. He had his spies watch the movements of Zarahemnah's forces, and, in the meanwhile, sent to Alma, the chief High Priest, to enquire the mind and will of the Lord with regard to his future course. The word of the Lord was given to Alma, and he informed Moreni's messengers of the movements of the Lamanites. The young general, with becoming prudence, then divided his army, one corps he left to protect Jershon, and with the remainder he advanced by rapid marches towards Manti, by the most direct route. On his arrival he at once mustered all the men who could bear arms, into his armies, to help in the defense of their rights and their liberties against the advancing foe. So rapid had been his movements and so prompt had been the response to his calls that when the Lamanites reached the neighborhood of the Sidon he was prepared for their coming.

The battle that was fought when the opposing armies met was one of the most stubborn and bloody in Nephite history. Never from the beginning had the Lamanites been known to fight with such exceeding great strength and courage. Time after time their hosts rushed upon the well ordered ranks of the Nephites, and notwithstanding the latter's armor they clove in their heads and cut off their arms. But the cost of these charges to their own numbers was terrible. The battle began at a hill called Riplah, and afterwards extended to both banks of the Sidon. At one time a lull took place in the carnage, and Moroni, who had no pleasure in the shedding of blood, made an offer of such terms of surrender as he considered the circumstances warranted. But Zarahemnah and other apostate captains of the Lamanite hosts rejected the offers and urged their troops to renewed resistance; so the battle was recommenced with unabated ferocity. At last the faith and valor of the Nephites prevailed; many of the Lamanites surrendered and agreed to a covenant of peace; even Zarahemnah himself, wounded and scalped by one of Moroni's body guard, to prevent the total annihilation of his armies, at last consented to the proposed terms and entered into the required covenant of peace. So great were the losses on both sides, especially of the Lamanites, that the dead were not numbered.

Thus ended the war, but not the Zoramite heresy, for we read in the history of later wars between the two nations of certain Lamanite captains being of the Zoramites. Foiled in their attempts to destroy their former brethren and to overthrow the Church of God, they still adhered to their false faith, and on every possible occasion made manifest their undying hatred to those whose only offense was, that they would not join them in their crimes, nor consent to the destruction of the liberties of the people.

## Chapter for the Little Ones.

### THE OLD MAN'S GRIEF.

BY M. J. C.

ONCE I saw a ven-er-a-ble, white-haired old man. I loved that old man, be-cause he had been a rev-o-lu-tion-a-ry sol-dier.

When I was a child I knew *so man-y* of these nice old men. I have sat for hours and hours lis-ten-ing to tales from their lips of that time when Wash-ing-ton and so man-y great-hearted men fought, labored and coun-selled to make this a free na-tion.

They were so good them-selves, they thought that the men af-ter them would seek to make the peo-ple hap-py and good in their free-dom.

Well, now, I will tell you a-bout where I saw the old man I be-gan to talk a-bout that pleased me so. It was in Nau-voo, at the proph-et Jo-seph's house.

Some men had taken the proph-et to put him in jail. But they did not take him in a law-ful way. They broke the law them-selves by some means.

Then Jo-seph com-plain-ed of these men for break-ing the law, and had them tak-en pris-on-ers and brought to Nau-voo.

All the peo-ple knew Jo-seph was com-ing. We all went to his house to see him come home.

None can tell how the peo-ple loved him. Oh! so man-y chil-dren were there!

This old, white-haired man sat in the door-way of the house, and when Jo-seph came in, he took both the proph-et's hands in his and bowed up-on them and wept.

The old man was grieved and in-dig-nant at the way our proph-et had been used by these wick-ed men. He felt as if

all the rights and all the jus-tice which he had fought for and bled for were ta-ken a-way from the best and most God-ly men of the whole land.

Jo-seph tried to be cheer-ful, and said "Em-ma, these are pris-on-ers of hos-pi-tal-ity. I want them to have the best the house af-fords, and ev-er-y-thing that can be done for their com-fort."

Now, chil-dren, see how kind he was to men who came to take him a-way, that the Mis-sou-ri-ans might have a chance to mur-der him. What a dif-fer-ence be-tween his spir-it and theirs!

But the Lord was with him, and had prom-ised to de-liv-er him, and so Jo-seph did not fear. His ac-tion to-wards his en-e-mies when they were pris-on-ers showed that he was a man of God.

### STUDY OF THE SCRIPTURES.

BY K. G. MAESER.

(Continued.)

#### PRIMARY GRADE.

CLASSES composing this grade are those of primer, first and second reader capa-city, although other children of higher attainments might attend the exercises in classes of this grade for a season to great advantage.

Here I may be permitted to observe that I have witnessed on several occasions the painful struggle of little children trying to spell out verse after verse, chapter after chapter, coaxed and pushed on, hoisted over and supported by the teacher; and I have noticed, too, the spiritual weariness of the teacher and the poor children under such an infliction. Verily, I felt to exclaim, "The letter killeth, only the spirit giveth life."

Healthy children will prefer the playground to such an exercise any time. There is danger in this contrast, and many well-meaning parents and teachers have planted the seeds of infidelity in the hearts of their children by such a course. While the wide-awake souls of their little ones were hunger-ing and thirsting for food, they offered them nothing fit for digestion, and sons and daughters meandered off in their longings, while the tempter was only too ready to supply with enticing poisons.

Scores of young men and women, on entering for the first time the institution where the writer of these lines is laboring, have confessed to him their dislike for any kind of religious exercises. Their only idea of such an exercise was that it was very dry and entirely useless, having endured it time after time, until they had grown sick and tired of it.

This is not always the case, but the phenomenon presents itself so often that it should call forth the most serious con-

sideration; and some measures should be adopted to prevent it as much as possible in the future.

The cultivation of a religious spirit among our young and rising generation has become one of the principal aims of the authorities of the Church. The labor has been placed in safe and competent hands, and we might afford to patiently await the workings of the course which is being put into operation to attain that end. But, as I have been requested to place some points of my experience in this direction before the readers of the INSTRUCTOR, I do it with the desire that something of it might be made available to my co-workers.

We generally have presented the historical events of the Old Testament in the primary grade in the following order to the children (covering the space of one year), telling each story in simple language, during about ten or fifteen minutes, and devoting the rest of the time allotted to the exercise of recapitulation and instruction on the subject:

The Creation.	Manna, Serpent and Water in Wilderness.
The Fall.	Mount Sinai.
Cain and Abel.	Moses and Joshua.
The Ten Patriarchs.	Jericho.
The Flood.	The Judges.
The Sons of Noah.	Eli and Samuel.
The Tower of Babel.	Saul.
Abraham and Lot.	David and Jonathan.
Abraham and Melchizedek.	David as King.
Abraham and Isaac.	Absolom.
Esau and Jacob.	Solomon.
The Twelve Patriarchs.	Judah and Israel.
Joseph's Dreams.	The Prophets.
Joseph Sold.	Assyrian Captivity.
Joseph Explains Dreams in Prison.	Zedekiah.
Pharaoh's Dreams.	Lehi.
Return of Joseph's Brethren.	Mulek.
Old Jacob's Blessings.	Babylonian Captivity.
Birth of Moses.	Daniel and Belshazzar.
Moses on Horeb.	Daniel in the Lions' Den.
The Plagues in Egypt.	Daniel and Cyrus.
The Passover.	Return under Ezra and Nehemiah.
The Red Sea.	The Samaritans.

(To be Continued.)

**OUTDONE BY A BOY.**—A lad in Liverpool, rather small for his years, works in an office as errand-boy for four gentlemen who do business there. One day the gentlemen were chaffing him about being so small, and said to him:

"You never will amount to much; you never can do much business; you are too small."

The little fellow looked at them.

"Well," said he, "as small as I am, I can do something which none of you four men can do."

"Ah, what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on the point.

Now, boys, each and all of you can do what this boy did. Don't defile your mouth with unclean words.

## REFLECTIONS ON THE COMMANDMENTS.

BY A. JONES.

### THE THIRD.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

PROFANITY has been said to be characteristic of the American nation, but the language of the Constitution of its government is entirely free from breaking this the third commandment; so that the fathers of this nation are not accountable for this laxity on the part of the present generation. It is true the form of the oath, as administered in the courts, calls for the utterance of the name of the Deity. Then, too, the usual manner of administering it, in a clerky, monotonous voice (the fee considered), in a so-much-a-yard sort of a style, causes the oath to lose in a great degree the impressive nature that should characterize it. Knowing this, and considering the extravagant and almost incessant use of this oath in these times of so much law, we may in part account for the profanity of to-day.

That the name of the Creator and great Father of all should be held sacred by us, His children, is perfectly in accordance with the ideas of those who only in part understand the glory of His majesty—that the heaven is His throne and the earth is His footstool. But with us as a people, who profess to know that He lives, and to be basking in the life-giving light of the gospel, His great name should be especially sacred.

The sacredness attached to the name of the Father by the Savior, when teaching His disciples to pray, forcibly impresses the need of close attention to this command. That prayer, so simple, yet powerful and comprehensive, does not mention the sacred name. The very first clause in the petition, after addressing the Almighty as Father—acknowledging the parental relationship—is "hallowed be thy name." He whom the Eternal Father acknowledged from the heavens as His beloved Son thus regarded with reverence that great name, and taught His disciples to revere it. How much more, then, should we, His younger brethren, less perfect, and less intimate with the Father, strive to maintain its sacredness!

Another instance, indicating the great respect attached to this name, is contained in the book of Doctrine and Covenants. It is there stated that the higher priesthood was formerly called (and is by right) the "priesthood after the order of the Son of God;" but, to avoid the too frequent repetition of this name, it was called after Melchizedek, who bore this priesthood, in the early days of this earth's history, with such honor to himself that it was allowed to be called after his name.

Perhaps many public speakers repeat this name far too often, when addressing an audience, to be in keeping with the spirit of this command and the pattern given us by the Savior.

When we consider that it was He who made us, and not we ourselves, and that His power created the wonderful machinery of our bodies, and the intricate action of the heart—in its wonderful circulation of the vital fluid, which is in full play, sleeping or waking, without our volition—we should accord unto His great name the reverence and respect due thereto. We should remember the Savior's injunction: "Swear not at all . . . but let your conversation be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." We may be assured the English language contains words of sufficient force for the communication of men and boys without their incurring the penalty of this law.

## SWEET SABBATH SCHOOL.

MUSIC BY L. D. EDWARDS.

1. Sweet Sabbath school, place dear to me, Wher - e'er through life I roam, My heart will of - ten  
 2. A ho - ly place: where first we shed The pen - i - ten - tial tear; Where youthful steps are  
 turn to thee. My childhood's Sabbath home. With in thy courts of Him I hear Whose  
 taught to tread In paths of peace and prayer. When all our wand'rings here shall cease, And  
 birth the an - gels sang, When, o'er the shepherds filled with fear, The star of glo - ry hung.  
 cares of life shall end, In God's e - ter - nal Sabbath place May we our anthems blend.

## THE LAUGHING PHILOSOPHER.

I know a funny little boy,  
 The happiest ever born;  
 His face is like a beam of joy,  
 Although his clothes are torn.

I saw him tumble on his nose,  
 And waited for a groan;  
 But how he laughed! Do you suppose  
 He struck his funny bone?

There's sunshine in each word he speaks;  
 His laugh is something grand;  
 Its ripples overrun his cheeks,  
 Like waves on snowy sand.

He laughs the moment he awakes,  
 And till the day is done;  
 The school-room for a joke he takes.  
 His lessons are but fun.

No matter how the day may go,  
 You cannot make him cry;  
 He's worth a dozen boys I know,  
 Who pout and mope and sigh.

## SCRIPTURAL ENIGMA.

First, mention one whose latest breath gave forth a wicked lie;  
 Next, what a heathen monarch signed, dooming a saint to die;  
 Then name the mount whereon the patriarch trod, when first again  
 He oped the ark's great door, and sought a home upon the plain;  
 And lastly seek a desert land, which Egypt's bondsmen know,  
 Where bitter waters changed to sweet for their refreshment flow.  
 Each first and final letter, now, in double order place;  
 You have an "ancient father," and a son of well-known race.

## PUZZLE.

My *first*'s the composer of care,  
 That corrodes the recess of the heart;  
 Again, 'tis a foe to the fair,  
 And has blunted the edge of love's dart.

My *second*, though clear to my mind,  
 I have not a term to express;  
 'Tis a part and a whole, which you'll find  
 May be used in the forming a dress.

If indolence point at delay,  
 To my *whole* I would have you apply;  
 'Twill prove that old Time will not stay,  
 But mows with his scythe till we die.

WOULDST thou not be thought a fool in another's conceit,  
 be not wise in thine own; he that trusts to his own wisdom  
 proclaims his own folly; he is truly wise, and shall appear so,  
 that hath folly enough to be thought not worldly wise, or wis-  
 dom enough to see his own folly.

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